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# THE UNITARIAN

A MAGAZINE FOR FREE CHRISTIANS

## VERPOOL NORTH END OMESTIC MISSION CIETY

he Centenary Celebrations of the erpool Domestic Mission Society d in October at the Hamilton d Church and Mission marked completion of the Mission iety's first hundred years. Among highlights were the service on day, October 11, the preacher g the Rev. A. W. Vallance, B.A., sident of the General Assembly, Public Meeting on Wednesday, ober 14, addressed by a friend of Mission for over thirty years, Rev. Lawrence Redfern, M.A., ., and the visit of the Lord vor of Liverpool, Alderman H. N. rley, C.B.E., on Sunday, October 1, the preacher being the Rev. C. iper.

he Mission commenced its activi- in 1859, its founders bearing such distinguished names as Holt, Melly, Rathbone, Jevons and others. Throughout their Liverpool ministries the Rev. John Hamilton Thom and the Rev. Dr. Charles Beard were keen supporters. Its first sphere of service was at Bond Street, the first Missionary being the Rev. G. Beaumont whose reports give a graphic account of the district and the people among whom he worked. His difficulties were legion; poverty, ignorance, drunkenness were his constant enemies whom he fought by the Mission organisations such as the Ragged School, the Working Men's Institute and the Sunday School and Services. The part of Liverpool in which the Mission was situated he considered the most depraved; his keen social conscience led him to challenge the Aldermen to live in the district, this experience he believed would move

them to action on behalf of the people living there.

Inevitably the Mission encountered difficulties which in 1869 nearly terminated its existence; fortunately, in 1870 the Rev. H. W. Hawkes was appointed the Missionary and the Rev. E. M. Gabriel, the Assistant Missionary; these two men were completely consecrated to their work and they soon built up a thriving institution. Later, under the leadership of the Rev. J. L. Haigh the Mission went on from success to success. Changes in the population from Protestant to Roman Catholic caused the Mission Society to consider a more suitable field of activity. In 1896 an experimental period of two years commenced at Hamilton Road with the Rev. J. L. Haigh as Missionary; this was so successful that Hamilton Road became the chief centre of the Mission Society's activities, although the work was continued at Bond Street until 1909.

As the years have passed, the work has changed to meet changed circumstances. The Rev. A. Golland (1925 to 1936) and later, his elder son, the Rev. B. L. Golland (1950 to 1956) did much good work during these days of transition.

During the Second World War an excellent piece of social service—a war time shelter—was undertaken, the Missionary being the Rev. C. A. Piper, who served from 1936 to 1946. After a period of thirteen years he accepted the joint Ministry of Hamilton Road and Bootle which he commenced in April, 1959.

It is interesting to note that the President of the Mission Society, Sir Bertram Chrimes, C.B.E., J.P., was associated with Hamilton Road in the days of his youth, and that the Treasurer, Mr. Kenneth Cook, who has occupied this office since 1938, was the Secretary from 1903 to 1923.

The full story of the Mission Society's first hundred years is told in "A Century of Service," written by the Rev. C. A. Piper; it can be obtained from the Lindsey Press, Essex Hall, Essex Street, London, W.C.2.

## THE CHANGING FEDERATION

### 2.—THE BIRTH OF H.P.C.

The Northern Sunday School Federation once boasted many sub-committees, but as the work pioneered by the Federation has been taken over by national bodies the number has decreased, until with the passing of the Systematic Instruction Committee only one remained—the Homes Management Committee, briefly known as the H.M.C. But now a new committee has been formed, the Homes Projects Committee, already referred to as the H.P.C.

The chief work of the N.S.S.F. to-day lies at Great Hucklow, where a quiet revolution is taking place. The Homes there have outlived their original purpose of providing cheap holidays for city children who otherwise would never see a field or a cow, and inevitably the use made of the Homes has declined. To meet modern needs, there have been organisational changes, but the basic fact remains that the Homes Centre, though a valuable asset to our movement, is not used sufficiently to make it pay. Here is one need; but there is another.

Unitarians in Britain to-day are seeking greater inter-congregational fellowship, as evidenced by grouping of Churches and combined Advance Campaigns such as that at Bolton. Further, there is an increasing need for *residential* get-togethers. General Assembly Meetings, Summer Schools and Youth Rallies have long proved the value of meeting together for several days, and more and more people are discovering this, as at the Family Holiday Conference last August. Unitarians need a Conference Centre, and Hucklow needs more Unitarians. It is the task of the H.P.C. to bring these two needs together.

The H.P.C. is an experiment; it s no treasurer, and makes no cisions. Its purpose it to think up as and formulate them into iemes or projects which will bene- both the Homes and the move- nt. Any promising idea, from a ysical education course to a week- d peace conference, which is stalised into a definite project, l be presented to the H.M.C. for blessing, and then some in- ested organisation will be invited adopt the idea and organise it. e H.P.C. itself will not run the ojects; on the contrary, the H.P.C. carefully protected from the nger that besets so many mmittees, namely, the necessity devoting so much time to ministration and finance, that re is no time left to think. We e many committees capable of cient organisation; the H.P.C. is ed to confine itself to thinking aginatively about things worth anising.

Under the chairmanship of the S.F. Secretary (the Rev. Sydney Knight), with the Rev. Glyn J. ice, of Hale, as Secretary, will be committee chosen, not for their anising ability, but for their pacity for ideas. The members of first H.P.C. are Mrs. Sigrid nkley, of Buxton (formerly of sadena, California), Mr. Trevor H. nes, of Stannington, the Rev. Ron Graw, of Kingswood, the Rev. J. ir Murren, of Liverpool, the Rev. peth R. Vallance, of Altrincham, d the Rev. Tom Wardle, of ndal. We wish them success in ir experimental venture.

## 'S DIFFERENT FOR RDS

Lord Teviot spoke with indigna- n about his retriever whose life s endangered last week by a eding motorist while it 'was ffing about trying to find a very e cock pheasant I had shot'."

## "THOU SHALT NOT BE OVERCOME"

**By Bruce Findlow**

"Fret not thyself . . . commit thy way unto the Lord." The man who wrote that had yielded up himself and all his concerns to his God and as a result he was filled with confidence and strength. "The Lord is the strength of my life, of whom stall I be afraid?"

But it is not enough just to accept the words and say to ourselves "Fret not thyself" which is to say, "not to worry." We do worry and fret and fear even when we tell ourselves not to, even when we think we have persuaded ourselves that there is nothing to worry about. We have to get down deeper into ourselves. It is out of the depths that the fears come and it is in the depths that we need to be certain of God. We have to find him in our hearts of hearts, not just in our occasional thoughts and deeds, we have to be more certain of him than of anything else in our lives.

It is vain to look to religion to give us a trouble-free life. The *"Theologia Germanica"* is not unduly pessimistic when it tells us that "there lives no man on earth who may always have rest and peace without troubles and crosses . . . there is always something to be suffered here, consider it as you will." But real religion does give us the power—through understanding and patience and humility—to meet the variety of life with confidence and strength.

For the beginning of every year I return to some words of Dame Julian of Norwich, set down many centuries ago. They have been proved true in many lives in which religion, by whatever name, has been central and meaningful. Dame Julian wrote from her hermit's cell: "He said not; Thou shalt not be tempested, thou shalt not be travailed, thou shalt not be distressed; but He said, Thou shalt not be overcome."

## CHILDREN'S CORNER

### THE BOY HIMSELF

Hello, boys and girls! This is Raymond speaking—I mean writing. Well, anyway, I don't suppose you expected to hear from me, did you? How could you? Uncle George hasn't said anything about it. But he took me on one side the other day and said he had come to a decision. I wasn't sure what he meant but it sounded important. So I said: "Oh, yes, Uncle George?"

"Yes, Raymond, I've been thinking about this and I've come to the conclusion . . . "

"Is that the same as decision?" I asked. I think I put him off a bit.

"Well, more or less," he said. "I—er—I've decided to — er — " (You wouldn't think from the way he writes that Uncle George could get so tied up, would you?)

"Yes, Uncle George?" I said.

"Yes Raymond. This wasn't easy to decide and it's not easy to say either. But I've come to the conclusion that it will be a good thing for you—a steadying influence, perhaps—if you made a personal contribution to the Children's Corner now and again." I couldn't believe my ears!

"Me?" I gasped. "D'you mean me myself?"

"Yes," he said. "I mean you yourself. What have you to say about it?"

"I think it's a smashing idea," I said enthusiastically (that's a good word for a start, isn't it?). Then I stopped "Will it be all right?" I asked.

He sighed. "I'm afraid, Raymond, that we shall have to wait and see —and hope. You won't be doing it every month; merely from time to time. And there's a condition"

My heart sank.

"What's that, Uncle George?"

"You've got to behave yourself. The readers will know by the number of your personal appearances how things go. So, watch yourself."

"I always behave myself," I said a bit put out.

"That is not quite true," he replied.

"You don't show my better side, Uncle George."

"Don't we, Raymond? We've tried hard to strike a balance. It's hardly my fault if your misdeeds outnumber your better efforts, is it?"

"No, I suppose not," I said, "but I'll try."

"Right, we'll leave it at that and see how you get on next month."

So we'll see—shall we?

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## FOR YOUR BOOK TOKENS

**By John Rowland**

By the time this makes its appearance in print, Christmas will be past, and many readers will have book tokens, given them as presents and may be wondering what to spend them on. That must be my excuse for a very mixed bag of books this time. First of all, a present for all who are really seriously interested in religious questions. Anyone who wants to give a book to a minister (and dare I suggest to any minister who wants to cash a book token?) I would most heartily commend "*Problems of Religious Knowledge*," by Peter Munz (S.C.M. Press, 25s.). This is one of the very interesting series of books called "The Library of Philosophy and Theology," and it deals with a large number of aspects of religion. Mr. Munz is a historian, but he does not look at religious problems through the eyes of the past. His book will make every reader want to think for himself—and I cannot imagine a better recommendation than that!

Now, for the reader who is primarily interested in reading about more mundane things "*Adventure in Oil*," by Henry Longhurst (Sidgwick and Jackson 21s.) makes really fascinating read

ig. Mr. Longhurst will be best nown as a writer on golf; but in his book he tells the exciting tale the British Petroleum Co., its rly days in Persia and elsewhere, nd the way in which British oil nd petrol are now used all over the orld. The book is true, and yet it as all the thrill and excitement of n adventure story.

Equally exciting in a different ay is the first of a series called Living Biographies for Young eople." This is "*Sir John ockroft,*" by Ronald Clark Phoenix House, 8s. 6d.). Most eople will know of Sir John ockroft as the first head of the reat Atomic Energy Research stablishment at Harwell, but this hort biography shows him as a an of many parts. For instance, ew people will know that he did uch during the war of 1939-45 to mprove the radar defences of Britain. This short "life" is a olume that will go on the shelves f all who are interested in science. ust as interesting in a somewhat lifferent way again is another short iography, "*Sister Kenny,*" by Henry Thomas (Black, 6s. 6d.). Sister Kenny, it may be recalled, was an Australian nurse who worked out a system of massage and other treatment for the victims of the disease now commonly known as polio. Much of what she taught, as the basis of her system, many doctors frowned upon; her theories as to the cause of polio were doubted by her critics; but there can be doubt about the value of the practical measures she put into effect, and this volume presents a really inspiring picture of the way in which she fought against prejudice and doubt in the medical profession.

Most Unitarians feel sympathy towards the attitude of the Society of Friends, commonly known as the Quakers, and for my last book I turn to the Quaker view of life. Mr. Richard K. Ullmann's "*Between God and History,*" (Allen and Unwin, 21s.) is described by its author as being a discussion of the human situation exemplified in Quaker thought and practice. I cannot well improve on that description. The title will suggest that it is a book that is not at all easy to read; but it has a calm and quiet habit of facing the difficult problems of good in a world where evil so often seems to be on the verge of triumphing which is, I think, quite typical of the best of the ideas of the Quakers.

Well, there you are! I don't know if I have given you any stimulus as to how to spend that book token. People sometimes grumble that books are expensive—but the prices of those I have mentioned here vary from 6s. 6d. to 25s., so whatever the value of token you have not changed, there should be something that will fit the bill.

## ADULT COURSES IN YOUTH LEADERSHIP

### NOVEMBER 6th—8th, 1959

**By Mary Uprichard**

After much going and coming between Miller's Dale and Great Hucklow and some anxiety on behalf of a lone, bearded traveller, midnight saw students and tutors safely gathered in the Florence Nightingale Home.

The first Adult Course in Youth Leadership had begun.

The opening speaker on Saturday morning was Mr. John Wilson, of Stamford Street, London. His stimulating talk on "Growing up into the Church" was followed by discussion during which it was made clear that every Church should have a youth group to the mutual benefit of young and old. Pass on to the young people your love of your Church, show them that your faith makes you what you are, make them want to belong.

If Mr. John Wilson was stimulating, Mr. John Parr, a tutor of the National Association of Mixed

Clubs and Girls' Clubs was breath-taking. In a marvellous session, lasting from 2.30 to 10.30, with tea and supper breaks, he gave us child psychology, his physical and social development, youth club programmes, subject material and equipment. If one went to bed feeling slightly bewildered, it was to awake with the feeling of confidence which comes from knowledge.

The following morning's session, led by the Rev. Joyce Hazelhurst and Mr. Alan Curren, tackled the subject "Co operation with the minister." The peace and calm of Sunday morning in the heart of the country was quite undisturbed. How content we all were with our ministers—those of us fortunate enough to have one.

And so to service in the Old Chapel. What better subject for a theme than "The Kingdom of Heaven" and who could have made it more inspiring than Mr. John Wilson?

A short "Any Questions" session with problems solved, comments passed, and a general air of satisfaction, brought the course to an end but no report would be complete which did not record the comfort and hospitality provided by Warden Henry Tittle and his staff, the gratitude which all the students must feel for the time and thought given by the tutorial staff, and our indebtedness to the Rev. Dudley Richards for having organised the week-end.

Just one regret. Not all the places were filled, not many churches were represented — but you *will* have another chance.

## RECOMMENDED

The October, 1959, *Transactions of the Unitarian Historical Society* with the usual interesting articles.

*Faith and Freedom*, Autumn, 1959. Amongst several good articles "What makes a Unitarian Church" by Francis Terry.


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by **C. O. Rhodes, M.A.**
(Essex Hall Lecture, 1959).
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**The Lindsey Press, Essex Hall, 1-6, Essex Street, Strand, London, W.C.2.**

## UNITARIAN WITHOUT ENTIONING IT

n an interesting twenty-five nutes interview on "Talking ligion" (I.T.V.) Lord Woolton l not mention that he is a itarian. Under the general theme "Practical idealism" Lord Wool- n said much that was valuable d thoughtful, but his omission the name of the faith which ans so much to Unitarians is y frustrating, especially to those ose lives are spent in its service.

## EWS AND VIEWS

### OVERSEAS CHURCHES

More than 300 people attended e Fiftieth Anniversary Dinner of e Unitarian Church of NCOUVER. The Unitarian Fellow- ip in VICTORIA, Canada, is urishing. The North West nada Liberal Religious Educators' sociation recently held a three- y Leadership Training Seminar Vancouver.

### HOME CHURCHES

Sales of Work and Gift Days are the news again and large sums money are being raised: £1,250 DUKINFIELD, £475 at MONTON, 150 at COVENTRY, £300 at SWIN- N, £95 at URMSTON, £265 at OCKPORT, £175 at CHORLTON, £400 OLDHAM, £597 at MOSSLEY.

A collection is in progress at YDE, Flowery Field, to make a pre- ntation to the recently inducted ev. Frank Walker, B.A., a former orshipper at Flowery Field.

The Manchester Annual Girl uide Carol Service at CROSS TREET Chapel was conducted by astor Phillip M. Brown.

Tape recording greetings are ecoming popular. Mr. W. Binns Hargreaves and family recently nt messages to Mr. Hargreaves rother's family, which has been in ew Zealand for nearly fifty years.

EDINBURGH young people con- ucted an evening service in ovember for World Refugee Year. The order of service was unusual and was in the form of a scripted conversation. New activities at St. Mark's include a monthly discussion of "Inquirer" articles and a sermon class for lay preachers.

"Do you like our chapel?" asks the pamphlet at STAND, which is made available for all who visit the fine building there. The pamphlet sets out what the chapel has to offer.

The U.Y.P.L. South Lancashire Region has begun a Regional Review, to appear monthly. Copies are free. The Editor is Mr. Brian S. Dalby.

ALLOSTOCK Harvest Supper resulted in £14 being sent to the Knutsford Cottage Hospital Extension Fund.

Mr. Flint and the young people of MILL STREET Domestic Mission, Liverpool, presented the Christmas play "A Seat in the Stalls," in the Chapel on Sunday, December 20th. On December 6th Mr. Trevor Baxter of the Liverpool Playhouse, preached on the theme "Religion and my job as an actor."

Over £50 has been raised at MILL HILL, Leeds, for World Refugee Year.

The Minister's and Congregational Library is to be revived at KIDDERMINSTER. As a beginning the Pearsall Trustees have purchased a bookcase which has been placed in the vestry.

Mrs. Dalton, of MILL HILL, Leeds, who was 85 recently, has been singing in the choir for 71 years. The All Faiths Service at Mill Hill at the beginning of June was conducted by the Rector of Longthorpe, Peterborough.

## UNITARIANS IN THE NEWS

All good wishes to the Rev. J. Harry Smith, of Gee Cross, on being elected to be President of the General Assembly, 1961-2.

The Rev. C. H. Bartlett, B.A., has accepted a call to be Minister at Cross Street Chapel, Manchester. The new Ministry will begin in April.

The Rev. Alec L. Finbow began his Ministry at Doncaster in December.

Mr. Phillip Brown has resigned his pastorate at Chorlton as the doctor has prescribed a change of air for Mrs. Brown.

Alderman E. Bottomley, of Mossley, has completed 25 years service on the Town Council.

Mr. F. H. Clews, M.Sc., Chairman of Newcastle, Staffs. congregation, has just completed his term of office as President of the British Ceramic Society. He was installed 12 months ago at a ceremony in the Connaught Rooms, attended by the Minister of Works. The British Ceramic Society has international affiliations and during the past year Mr. Clews has attended several meetings at different places on the Continent in his representative capacity.

The Rev. John Rowland, Minister of the Unitarian Church at Brighton, and a frequent contributor to these columns, is the author of a number of books. His latest, entitled *"The Finger Print Man"* (Lutterworth Press, 8s. 6d.) is a life, intended in the main for young people, of Sir Edward Henry, a pioneer of finger prints as a method of identification, and a one-time head of Scotland Yard. The book is in many ways as exciting as a detective story, and will be read by older people as well as by the young audience at whom it is mainly aimed. Due out in the Spring is an adult biography by Mr. Rowland, *"Ambassador for Oil,"* the biography of the first Lord Cadman, head of the Anglo-Iranian Oil Company. This has been written with the assistance of the second Lord Cadman, son of the oil pioneer.


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